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A QUARTERLY.
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CHINA

ITS PRESENT APPEAL

MISSIONARIES DEFENDED

HANDBOOK OF AMERICAN BOARD WORK

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CHINA.

THE eyes of the world are now turned to this great empire of the East. The diplomatists of the world's greatest nations have been staggered by the uprising among the Chinese, in which movement there has been a strange, inexplicable mingling of the mob, the imperial troops and high imperial officials in the responsibility for the most distressing events of the century. The missionaries of the Cross have been the subjects of unjust attacks, and because of this some of the friends of the Church have been disheartened and others have felt that missionary work is a failure. We cannot share this view. Rather we hear a new appeal from China's millions. We call for a new faith which shall awaken the Church of Jesus Christ to the challenge of the nations which are in the darkness of death.

We give here some of the hopes for China, a schedule of our missions, the missionaries, the work and kindred facts, with testimonials from those who speak from wide experience.

COURAGE.

E. E. STRONG, D.D.

IS there any one who does not admire the drummer boy who, when in the face of the enemy was directed to beat a "retreat," re-

plied that he did not know how, but he could beat a fine "charge"? It is very easy to be courageous when all is fair, if that can be called courage. It is not so easy when the sky is dark and others are prophesying defeat. Yet that is just the time when courage is demanded.

Has the Church of Christ the courage to prosecute its work in China in face of the disasters of the last few months? If not, she is not worthy of her heritage or worthy of her Lord. We need not cloak from our view the seriousness of recent events which have closed mission stations and brought death to scores of foreign missionaries and, perhaps, to thousands of native Christians. The disaster is appalling. But He who sent these missionaries on their sacred errand still lives, and martyrs for Christ never die in vain. The death roll of foreign missionaries in China is very short compared with that of the British forces in South Africa who were fighting for their Queen. Shall the soldiers of the King of kings falter in their effort to extend his blessed sway over the great empire which by right belongs to him, and which his Word declares shall yet be his?

How often in the history of the Church have sharp disasters been the precursors of swift advance? There is much reason to expect that this will be the case in the near future in China. This wave of fanaticism which has swept so surprisingly over the northern portion of the empire has already been checked. It will speedily die out altogether. The notions which fed it are exploded. The populace as well as

the leaders have learned a lesson which they cannot forget, and because of that lesson missionaries will find hereafter that obstacles which have stood in their way are broken down. It may take months, possibly a year or two, for the waves to subside wholly, but subside they will ere long; and it will then appear that the work of the leaders and the mob has done more to overthrow the superstitions and resultant hostility of the Chinese than years of preaching could have done. Some such cataclysm as this may have been needed to waken China from her lethargy and bring her to an understanding of herself and of the world of which she is a part. China is to be opened as never before, with less of blindness, less of prejudice, less of pride, and with greater receptivity of those influences and institutions which make for her welfare.

This is not to be set down as the view of an eager but undisciplined Evangelist. It is the sober conviction of those who best understand the situation. That calm statesman, who knows China so well, and who is now to have an important part in the settlement to be made between that empire and the Allied Powers, the Hon. John W. Foster has said since the allies entered Peking that he regarded China "as the most hopeful field for mission work in the world."

Let not the Church of Christ falter. This is the hour for courage and advance. The banner of our Leader must never go backward.

MISSIONARIES NOT TO BLAME.

JUDSON SMITH, D.D.

"THE Boxers appeared near these stations (Lin Ching and Pang Chuang, in the Shantung province) early in the autumn of last year, and for five months were a source of terror to the native converts and a menace to the missionaries and their homes. These troubles broke up all customary forms of work, destroyed much property among native Christians, and were held in check with greatest difficulty. By March of this year, however, the Boxers were busy farther north, and these regions were for a time comparatively quiet. The missionaries of both stations, however, have withdrawn for safety, and some are at Chefoo and others are among the refugees in Peking.

"The Boxers are one of the numerous secret associations with which Chinese society is honeycombed, and they are not of recent origin. Their peculiar activity against everything foreign is something new, and is doubtless to be connected with the reaction against reform and the palace *coup d'état* of September, 1898. They seem to have begun by attacking Chinese Catholic converts, as false to the national sentiment and in league with foreigners. But presently they included Protestant converts as well, deeming them equally opposed to true Chinese traditions. And the next step was soon taken, to drive out the missionaries, Catholic and Protestant, and all foreigners of whatever nation or calling. Letters from China, written in April

and May, show that the Empress Dowager was believed to favor the Boxers, and that many of the attempts to suppress them were insincere and half-hearted. Later events give strong confirmation of this view; and the absolute seclusion of the foreign embassies in Peking from all communication with their own governments up to this writing is the open confession by the Chinese government of its hostility to everything foreign, or of its utter impotence.

"Are not the missionaries the cause of these troubles? In no way. They are in China on a recognized and legitimate errand, specifically protected by treaty stipulations; and it is not even pretended that they have transcended their treaty rights. China makes no accusation against them as disturbers of the peace or as treaty breakers. If she dislikes them and their influence it is open to her to ask for new treaties by which they shall be shut out of her domain. It is rather the dread of everything foreign, the fear lest China be drawn into the currents of Western life and away from her past, that stirs the Boxers and fills the mind of the empress and pushes the government and army into open antagonism to the great powers and the ideas they represent.

"Not all the Chinese are in sympathy with this outbreak. The party of reformers that was gathered around the emperor, and that had representatives in many of the provinces, must wish to see this tumult suppressed, the empress deposed, a government in favor of progress inaugurated, and the sympathies of foreign nations

rallied to lead China out of her weakness and along the path of progress and reform. The true welfare of the Chinese people lies in the achievement of this reformation; and the just interests of all foreign powers would be best promoted by this result. A new China is slowly rising in the midst of her millions, touched by genuine patriotism, taught by Western learning, transformed and inspired by the gospel of Jesus Christ, already honored by the grace of true martyrdom." — *Leslie's Weekly*, *August* 4, 1900.

THE CRISIS IN CHINA.

JAMES L. BARTON, D.D.

THE American missionary has gone to China not to introduce a dogma or teach a creed, but to transplant into the empire a new life principle. He is there living "Christianity," which to the Chinese is at first an incomprehensible word, but which wins and holds him as he sees its beauty and feels its power. A life based upon the principle of benevolence and making service for others its highest privilege, in imitation of the Christ, has never roused hostility there. No foreign institutions in that empire have so won the praise and confidence of the Chinese officials as the mission hospitals, and no schools have been so sought by ambitious Chinese youth, with the sanction and approval of their parents, as the various mission schools and colleges in which the arts and sciences of the West are taught. The missionaries, through these and other similar institutions, have brought

to China the most potent revelation it has ever received, and it has been welcomed with joy by all who have caught the vision. During the last three years the mission board which I represent, as well as other old established boards, have received repeated and urgent requests from the Chinese in different parts of the empire for more missionaries. The pressure upon us from the Chinese has never been to reduce our force of missionaries, but to increase it. It goes without saying that the priests and medicine men, whose influence must wane as general enlightenment increases, are not in favor of the presence of men and women who stand for general education and an intelligent religious belief.

The attacks of the past few months have not been aimed at missionaries as such, but at foreigners, and missionaries suffered because they were foreigners, and Chinese Christians because they were supposed to have denationalized themselves by association with foreigners and by the acceptance of a foreign religion which was supposed to be in all its contents hostile to Chinese political life and interests. The missionaries' residences and schools were not first attacked, but the railroad and the telegraph lines. The cry of the attacking parties was not a cry of hatred for the missionaries, but of contempt for the foreigner. "China for the Chinese" was at the base of it all.

When order has been restored, China will desire a school system based upon the well-tested systems of the West. She will want teachers with their scientific text-books, mechanics with

their modern machinery, and Christian institutions which lie at the base of all that is good and exalting in Western civilization. When China arouses to a sense of her supreme need, then the best Christian scholarship and leadership must be ready to go to her help. However deplorable the events of the past four months have been, they seem to be the means God has chosen of opening that great empire — containing one fourth of the world's population — to the influence of that which is most elevating and ennobling. We as Christians must be ready to coöperate with God in saving China to herself and to the world.

FACTS FROM THE MISSIONS OF THE AMERICAN BOARD.

THE following schedules are designed for the information and help of our Congregational constituency. There may be some changes in the facts as we hear more directly from the missionaries who have passed through the troubled waters, but we give the situation as known to-day. We give the names of the four missions of the Board, the names of the stations, of the missionaries as located in the several stations before the outbreak, also their present location or fate, and with it an estimate of the property valuation in the several missions. The property losses, real and personal, cannot be estimated until it can be known how far the interior estates have been entirely destroyed and how great are the losses in personal property.

NORTH CHINA MISSION.

STATIONS	WHEN ESTABLISHED
Peking	1864
Tungcho, 12 miles E. of Peking	1867
Tientsin, 80 miles S. E. of Peking	1860
Paoting-fu, 100 miles S. W. of Peking	1873
Pang Chuang, 220 miles S. of Peking	1880
Lin Ching, 50 miles S. W. of Pang Chuang	1886
Kalgan, 125 miles N. W. of Peking	1865

MEMBERS NORTH CHINA MISSION.

MISSIONARIES	REGULAR STATION
[1] Rev. E. E. Aiken	Tientsin
William S. Ament, D.D.	Peking
[1] Mrs. Mary A. Ament	Peking
Miss Mary E. Andrews	Tungcho
Miss Abbie G. Chapin	Tungcho
Rev. F. M. Chapin	Lin Ching
Mrs. Flora M. Chapin	Lin Ching
[1] Miss Jane E. Chapin	Peking
Miss Jane G. Evans	Peking
Rev. Charles E. Ewing	Peking
Mrs. Bessie G. Ewing	Peking
[1] Rev. George H. Ewing	Paoting-fu
[1] Mrs. Sarah H. Ewing	Paoting-fu
Rev. Howard S. Galt	Tungcho
Mrs. Louise A. Galt	Tungcho
Rev. Chauncey Goodrich, D.D.	Tungcho
Mrs. Sarah B. Goodrich	Tungcho
[2] Miss Annie A. Gould	Paoting-fu
Miss Ada Haven	Peking
James H. Ingram, M.D.	Tungcho
Mrs. Myrtle B. Ingram	Tungcho
Mrs. Mary L. Mateer	Peking
Miss Luella Miner	Tungcho
[2] Miss Mary S. Morrill	Paoting-fu
Miss Virginia C. Murdock, M.D.	Peking
[1] Willis C. Noble, M.D.	Paoting-fu
[1] Mrs. Willa J. Noble	Paoting-fu
Miss Frances B. Patterson	Tientsin
[1] Albert P. Peck, M.D.	Pang Chuang
[1] Mrs. Celia F. Peck	Pang Chuang
Rev. Henry P. Perkins	Lin Ching
Mrs. Estella L. Perkins	Lin Ching
[2] Rev. Horace T. Pitkin	Paoting-fu
[1] Mrs. Letitia T. Pitkin	Paoting-fu
Henry D. Porter, M.D., D.D.	Pang Chuang
[1] Mrs. Elizabeth C. Porter	Pang Chuang
Miss Mary H. Porter	Pang Chuang
Rev. James H. Roberts	Kalgan
[1] Mrs. Grace L. Roberts	Kalgan
Miss Nellie N. Russell	Peking
Rev. D. Z. Sheffield, D.D.	Tungcho
[1] Mrs. Eleanor W. Sheffield	Tungcho

MISSIONARIES	REGULAR STATION
Miss M. Elizabeth Sheffield	Peking
Rev. Arthur H. Smith, D.D.	Pang Chuang
Mrs. Emma D. Smith	Pang Chuang
Rev. W. P. Sprague	Kalgan
Mrs. V. J. Sprague	Kalgan
[1] Rev. Charles A. Stanley	Tientsin
[1] Mrs. Ursula Stanley	Tientsin
Rev. E. G. Tewksbury	Tungcho
Mrs. Grace H. Tewksbury	Tungcho
[1] Edward R. Wagner	Lin Ching
[1] Mrs. M. C. Wagner	Lin Ching
Rev. George D. Wilder	Tungcho
Mrs. Gertrude W. Wilder	Tungcho
Rev. Mark Williams	Kalgan
Miss E. Gertrude Wyckoff	Pang Chuang
Miss H. Grace Wyckoff	Pang Chuang

[1] In the United States.
[2] Reported as martyred.

NOTE. — Kalgan missionaries escaped through Mongolia. Tungcho and Peking missionaries are in Peking. Pang Chuang and Lin Ching missionaries also in Peking, save the Porters and the Perkinses, who escaped to coast.

SHANSI MISSION.

STATIONS	WHEN ESTABLISHED
Taiku, 40 miles S. of Tai-yuan-fu	1883
Fen-chow-fu, 80 miles S. W. of Tai-yuan-fu	1887

MEMBERS SHANSI MISSION.

MISSIONARIES	REGULAR STATION
Ernest R. Atwater	Fen-chow-fu
Mrs. Elizabeth G. Atwater	Fen-chow-fu
[1] Rev. I. J. Atwood, M.D.	Fen-chow-fu
[1] Mrs. Annette A. Atwood	Fen-chow-fu
Miss Rowena Bird	Taiku
Rev. Dwight H. Clapp	Taiku
Mrs. Mary J. Clapp	Taiku
Rev. Francis W. Davis	Taiku
[1] Mrs. Lydia C. Davis	Taiku
Miss Mary L. Partridge	Taiku
Rev. Charles W. Price	Fen-chow-fu
Mrs. Eva J. Price	Fen-chow-fu
Rev. George L. Williams	Taiku
[1] Mrs. Mary A. Williams	Taiku

[1] In the United States.
NOTE. — All others reported martyred.

FOOCHOW MISSION.

STATIONS	WHEN ESTABLISHED
Foochow,	1862
Foochow Suburbs,	1847
Pagoda Anchorage, 11 miles E. S. E. of Foochow	1891
Shaowu, 250 miles N. W. of Foochow	1875
Inghok, 35 miles S. S. W. of Foochow	1898

MEMBERS FOOCHOW MISSION.

MISSIONARIES	REGULAR STATION
Rev. Willard L. Beard	Foochow Suburbs
Mrs. Ellen L. Beard	Foochow Suburbs
Miss Frances K. Bement	Shaowu
Miss Lucy P. Bement, M.D.	Shaowu
[1] Edward L. Bliss, M.D.	Shaowu
Miss Minnie M. Borts	Pagoda Anchorage
Miss Jean H. Brown	Foochow
[1] Miss Caroline E. Chittenden	Foochow
[1] Rev. G. M. Gardner	Shaowu
[1] Mrs. Mary J. Gardner	Shaowu
Miss Elsie M. Garretson	Foochow Suburbs
Rev. Charles Hartwell	Foochow
Mrs. Hannah L. Hartwell	Foochow
Miss Emily S. Hartwell	Foochow
Rev. George W. Hinman	Shaowu
Mrs. Kate F. Hinman	Shaowu
Rev. George H. Hubbard	Pagoda Anchorage
Mrs. Nellie L. Hubbard	Pagoda Anchorage
H. N. Kinnear, M.D.	Foochow
Mrs. Ellen J. Kinnear	Foochow
Miss Ella J. Newton	Foochow Suburbs
Rev. Lyman P. Peet	Foochow
Mrs. Caroline K. Peet	Foochow
Rev. Joseph E. Walker	Shaowu
H. T. Whitney, M.D.	Pagoda Anchorage
Mrs. L. A. Whitney	Pagoda Anchorage
Miss Hannah C. Woodhull	Foochow
Miss Kate C. Woodhull	Foochow

[1] In the United States.

NOTE. — Shaowu station destroyed. Missionaries safe at Foochow.

SOUTH CHINA MISSION.

STATIONS	WHEN ESTABLISHED
Canton	1890
Hong Kong	1883

MEMBERS SOUTH CHINA MISSION.

MISSIONARIES	REGULAR STATION
Miss Nellie M. Cheney	Canton
Rev. C. R. Hager, M.D.	Hong Kong
Mrs. Marie Hager	Hong Kong
[1] Rev. Charles A. Nelson	Canton
[1] Mrs. Jennie M. Nelson	Canton

[1] In the United States.

AMERICAN BOARD PROPERTY IN CHINA.

Foochow Mission.

In the Foochow Mission, located in the province of Fuhkien, with missionary residences at five different points, the value of the mission property is about $81,000.

Up to the present date we have information of the destruction of property at Shaowu, the interior station, only. A fair estimate of the value of this property is $10,000; but direct report from the missionaries will be necessary to make figures exact.

South China Mission.

In the South China Mission, located in the province of Kwang Tung, with missionary residences at Canton and Hong Kong, the Board owns no property.

So far as we know, the personal property of the missionaries in this mission has suffered no loss.

Shansi Mission.

In the Shansi Mission, located in the province of the same name, with missionary residences at two points, the property of the mission has a

value of $20,000 or more, and the personal property of the missionaries amounts to as much again.

North China Mission.

In the North China Mission, which includes seven places of missionary residence in the province of Chihli and Shantung, the property belonging to the mission in distinction from the personal property of the missionaries is estimated at a value of $200,000. The personal property of the missionaries would amount to one half as much more. These figures are subject to more accurate returns from the missionaries themselves, and must not be taken, therefore, as exact statements.

Credible information leads us to infer that the missionary residences and other buildings connected with the mission on all the seven stations have suffered looting, and in nearly every case complete destruction. The missionaries were obliged to leave their homes at short notice, and were unable to carry any considerable portion of their personal effects with them. A detailed statement of the condition of property can only be given when we have heard directly from the missionaries on the ground.

PROTESTANT MISSIONARY WORK.

In few of the missions of the Board have the conditions of the work been more hopeful than in China. In the four missions of the Board are sixteen stations and 186 out-stations. Associated with the American missionaries named above were 355 native helpers, able and true workers. There were seventy-three organized churches with a membership of 5,525 persons, of which 1,162 were added last year on confession of faith. In the 156 schools of all grades were enrolled

3,759 pupils under Christian instruction. Besides these, the adherents numbered about 18,000 souls. During the past year these missions have been especially blest with revivals of religion, as though it were God's preparation for their baptism in blood.

There are fifty-four societies operating in China, twenty-three of them American. The number of missionaries is a little short of 2,500, including ministers, physicians, laymen, married and single women. The native laborers number over 5,000. The 470 stations and 1,969 outstations report more than 100,000 professed followers of Christ. Surely mission work in China has not been in vain.

MISSIONARIES DEFENDED.

ROBERT E. SPEER.

"RESIDENCE and acquisition of property by missionaries in the interior of China are guaranteed by clear treaty provisions, confirmed by imperial edicts, and acknowledged by the Chinese officials. . . . The rights of merchants and traders to reside and purchase property in the interior are far less solidly established than those of missionaries. . . . The wars which were terminated by treaties were fought for the sake of commerce, and the first one as the Chinese maintain in behalf of a ruinous and abhorrent traffic; no war has ever been waged nor any battle been fought for the imposition of missionaries upon China or for their protection. . . . The missionary appears prominently because he is everywhere.

He is the only foreigner that most of the Chinese see. He lives where no trader will go, and so he bears the brunt of anti-foreign dislike. The missionary is doing his own work, but he is doing, too, the work of civilization. He is its vanguard.

"As has been well said, China has been opened professedly by treaty, but China has to be opened by something else besides a treaty. There is an enormous amount of personal and friendly contact work to be done, and it is being done by missionaries on a scale of magnitude, with a diffusiveness and general tactfulness that entitle them to commendation, and not censure. The missionary is helping to open the empire, while the reactionary mandarins want to keep it shut. He is indomitable. He has a motive which makes life and comfort a secondary consequence. He secures a lodgment where civilians would fail. He gets access to the people; he talks to them in their own mother tongue; he shows them that the foreigner is not the horrid monster he has been pictured to them; but a human being like one of themselves, — a man who knows how to be neighborly and courteous, and pays his debts and can be trusted; who visits the sick and helps the poor, and evidently seeks the good of the community where he is. His notions, as they consider them, about a resurrection from the dead and a future life may not interest them much; but the man himself they do appreciate, and they say that if all foreigners conduct themselves like that they cannot be such a bad lot after all!" — *The Churchman.*

"WHEN some competent Chinese historian of the future shall recite the causes of the present trouble in China, he will, in all probability, describe it as an inevitable tidal wave following the earthquake of 1894, which threw a mass of Japanese soldiers on the north coast of China and Manchuria. He will point to the opium traffic, forced upon China by Great Britain, and to other acts of aggression and coercion upon the part of the great European powers, and declare that they had produced a chronic, deep-seated, and universal dislike of all foreigners and fear of their ultimate purposes in the empire.

"The Japanese war, followed closely by the seizure of Port Arthur by the Russians, Wei-Hai-Wei by Great Britain, and Kiaochow by Germany, condensed dislike into exasperation, and fear into certainty. The hypothecation of the *lekin* tax to pay the Japanese indemnity was match to gunpowder. The people's money was being taken to pay the foreigners for the trouble and expense of stealing China. The empire was undergoing '*lingchih*,' or destruction by inches. Hence the Boxer outbreak; ignorant, stupid, blind, and hopeless, lacking every quality necessary to success, yet not disloyal to the reigning family, and thoroughly patriotic in the minds of its leaders. As shown by its war-cry, it represents a supreme and probably final anti-foreign outbreak. And it represents the turning of the ways in the history of the Chinese empire."—*Chester Holcombe, Leslie's Weekly, September* 15.

NOTABLE TESTIMONIES.

HON. JOHN W. FOSTER, EX-SECRETARY OF STATE.

"THERE is, in my opinion, no reason why mission work in China should be given up or relaxed on account of the recent troubles in that empire. It would take more space than I can devote to this article to show that the presence of missionaries in China had little to do with these troubles. My observation is that the mass of the people of China do not object to their presence and work. In almost all instances the opposition and riots against them have been stirred up by the *literati*, the office holders and the office seekers. The Chinese, as a class, are not fanatics in religion, and if other causes had not operated to awaken a national hostility to foreigners, the missionaries would have been left free to combat Buddhism and Taoism, and carry on their work of establishing schools and hospitals.

"China stands in great need of Christianity. The teachings of Confucius, among the wisest of unchristian philosophers, has had unlimited sway for twenty-five centuries; and this highest type of pagan ethics has produced a people the most superstitious and a government the most corrupt and inefficient. Confucianism must be pronounced a failure. The hope of this people and its government is in Christianity."

PRES. JAMES B. ANGELL, LL.D., FORMER U. S. MINISTER.

"The immediate provocations of the hostility of the Chinese officials seem to have been the reform movement of the emperor in 1898, and the aggressive policy of certain European powers. The spirit which has animated the Chinese has been predominantly anti-foreign rather than anti-Christian. A Boxer proclamation before me assails the foreign merchants, engineers, builders of telegraphs and railways as fiercely as it

attacks missionaries. As there are more missionaries in the interior than foreigners of any other class, more demonstrations have been made against them than against other foreigners. But engineers and consular officers, and finally the legations, have been attacked.

"It is also the policy of most of them, especially the Americans, to settle, so far as possible, all difficulties with the people or the magistrates without invoking consular or diplomatic aid. Sometimes very delicate questions arise, particularly about helping the native converts who may be falsely accused and subjected to persecutions. Undoubtedly in these and other matters, missionaries, being fallible, occasionally make mistakes. But my opinion is that missionary activities alone would not have involved foreign powers in any serious trouble with China. There is no evidence that the difficulties arising from this cause have recently been any graver than they have been for many years. But when it appeared to the Chinese that the European powers wished to seize their territory, they were led to make an indiscriminate warfare on all foreigners and on all Chinese who attached themselves to them."

HON. GEORGE F. SEWARD, FORMER U. S. MINISTER.

"During my twenty years' stay in China I always congratulated myself on the fact that the missionaries were there. There were good men and able men among the merchants and officials, but it was the missionary who exhibited the foreigner in benevolent work, as having other aims than those which may justly be called selfish. The good done by missionaries in the way of education, of medical relief, and of other charities, cannot be overestimated. If in China there were none other than missionary influences, the upbuilding of that great people would go forward securely.

"During the twenty years that I was endeavoring to serve our government and people in China

not an American misssionary suffered death from the violence of the Chinese. I have the profoundest admiration for the missionary as I have known him in China. He is a power for good and peace, not for evil." — *Boston Herald.*

HON. CHARLES DENBY, FORMER U. S. MINISTER.

"I made a study of missionary work in China. I took a man-of-war and visited almost every open port in the empire. At each of these places I visited and inspected every missionary station. At the schools the scholars were arrayed before me and examined. I went through the missionary hospitals. I attended synods and church services.

"I saw the missionaries, ladies and gentlemen, in their homes. I saw them all, Catholic and Protestant, and I have the same opinion of them all. They are all doing good work; they merit all the support that philanthropy can give them. I do not stint my commendation or halt or stammer about the work that ought to be done at home instead of abroad. I make no comparisons. I unqualifiedly and in the strongest language that tongue can utter give to these men and women who are living and dying in China and in the far East my full and unadulterated commendation.

"In China the missionaries are the leaders in every charitable work. They give to the natives largely out of their scanty earnings, and they honestly administer the alms of others. When famine arrives — and it comes every year — or the rivers inundate the soil with never-ceasing frequency, the missionary is the first and last to give his time and labor to alleviate suffering. They are the writers of books for the Chinese. They are the interpreters for them and the legations. The first graduates of the finest Western colleges supply and practice surgery, —an unknown art among the Chinese. They have crowded schools and churches. They make

converts, many of them. There is backsliding in China as there is backsliding here; but the general trend of progress goes on. The missionary's supreme object is to convert the heathen, and the colleges, the schools, the doctors, and the charity are but means towards this end; but they are noble means in which even the infidel and the unbeliever may well take a part."

FROM HON. JOHN BARRETT, LATE U. S. MINISTER TO SIAM.

"The explanation of much of the anti-missionary talk is found in the superficial gossip of the treaty ports of Asia. It is the tendency in the clubs of Yokohama, Tientsin, Shanghai, Hong Kong, and Bangkok to speak lightly of the missionaries and the fruits of their endeavors, without serious knowledge of what is really being done, and of the progress that is made along educational, medical, and evangelical lines. The average traveler hears this talk, and goes away with a prejudiced opinion. On the other hand, those who study carefully the work of the missionaries, not only in the treaty ports, but in the interior, and weigh carefully in the balance all adverse and favorable conditions, agree that the missionary field should not be limited, but rather extended. There are many changes needed in missionary policy and many faults in present methods to be corrected, but this also applies just as strongly to our mercantile, diplomatic, and consular procedure."

THE MISSIONARY IN CHINA.

REV. F. E. CLARK, D.D.

The *North American Review* for September gives four admirable articles upon the outbreak in China. Dr. Clark in an article, "The Empire of the Dead," pays tribute to the missionary.

"MORE than two thousand missionaries, mostly American and British, were at work in

the Middle Kingdom at the time of the revolution. Their day schools were numbered by the thousand, perhaps by the ten thousand. They have established hundreds of hospitals, in some of which as many as ten thousand patients are treated every year. In the churches of the Protestant missionaries alone are gathered one hundred thousand substantial converts. Their adherents are many times that number. The Catholic missions have more adherents still.

"In addition to these thousands of day schools are many high schools, colleges of high grade, and schools for theological instruction. There are also a multitude of Sunday-schools, Christian Endeavor Societies, schools for the training of Bible women, orphanages, and institutions for the blind and the deaf and dumb, all under auspices of Christian men and women. The aggregate of this work is immense. The story can never be told in print, nor the good accomplished computed in figures. There is no such force at work to-day for the regeneration of China as the army of missionaries sent out from America and Great Britain. . . . This force transforms character rather than changes dynasties, and, without a transformed character, China can never be regenerated. Dynasties may come and dynasties may go, but corruption and ignorance, greed and superstitions, reverence for a dead and outgrown past go on forever. . . . Already, as I have said, much has been done. Considering the resources at the command of the missionaries, a surprising work has been accomplished. At the cost of the

maintenance of half a dozen ironclads each year, all the Protestant mission work of China is being carried on. Until one travels from Canton to Kalgan and takes long journeys into the interior, one cannot realize the extent of this wonderful work, or the resourcefulness of the missionaries. Nor can one realize the hold which the missionary has upon the future of China. He has not only established churches and planted schools; he has written books and translated other books, and introduced Western arts and sciences, and pioneered the way for commerce and civilization. . . . The missionary is unsealing the Chinaman's ears, that he may hear the tramp of the advancing nations of the twentieth century. The missionary is slowly but surely transforming the Empire of the Dead into the Empire of Life and Light. . . . The brighter day may be long in coming to distracted China, but it is on the way."—*North American Review.*